

THE RITES OF ACHARAYIM

A Grimoire of Qliphothic Initiation



THE NATURE OF THE NIGHTSIDE

The Qliphoth, often called the “Nightside” or the “Tree of Death,” is a collective of regions within the primordial chaos. My spirits have referred to it as the Eternal Darkness, the Black Plane of Chaos, and the Dominion of the True Gods. Its traditional names include Qliphoth/Kliffot [Wombs/Shells], Acharayim [Backwards Tree], Sitra De-Smola [Sinister Left Side], Sitra Achra/Sitra Ahra/Sitra Achara [Other Side], and Reshut Ha-Rabbim [Kingdom of Manifoldness].

The Qliphoth consists of ten or eleven spheres depending upon whether or not Daath, the Qliphothic Abyss, is included in the counting. The ten spheres have eleven traditional rulers, including Nahema/Naamah, Lilith, Bael/Ba'al, Adramaleck, Satan, Moloch, Belphegor/Baal Peor, Baelzebuth/Baal Zebul, Lucifuge Rofocale, and Asmodeus. These eleven deities are avatars of the metagod known variously as Chavajoth, Havayoth, Heh Vau Heh Jod, Heh Vau Heh Yod, and Chavajoth. Daath, on the other hand, is ruled by Choronzon and Shugal—two primeval divinities who operate with a hive mind.

In the mind of the orthodox Qabalist, the Qliphoth is a force of pure evil, pure destruction, pure corruption, and pure dissolution. Orthodox Qabalists differentiate their preferred realm-collective or “tree”, the Sephiroth, from the “Tree of Death” or “Tree of Knowledge”—they see the Sephiroth as a series of emanations of the Abrahamic deity, and as a viable pathway of spiritual ascent. In their minds, the Qliphoth/Nightside is an abortion ejected from the “Tree of Life” or Sephiroth possessed of no initiatory value.

In reality, the Qliphoth and the Sephiroth are two wonderful realm-collectives which you may call upon or “initiate through” to evolve and become spiritually perceptive and powerful. The Qliphoth and Sephiroth are mirror images of one another, and they comprise the One Tree. From a human perspective, it would be accurate to describe the Qliphoth as the primordial portion of the One Tree, and the Sephiroth as its created/cosmic reflection. However, from the acausal and atemporal perspective of a deity, there is no distinction between Qliphoth and Sephiroth, and the Sephiroth is not really an emanation of Israel’s patron war god.

White magickial Qabalists fail to comprehend the true nature of the Qliphoth for two reasons—the first, obviously, is their monotheistic bias. The second is that, by the will of Shugal-Choronzon, only those who are willing to both transcend their personal limitations and able to see past the falsehoods of religio-magickal orthodoxy are permitted true access to the Nightside. While some white magickians are able to explore the Nightside in what is comparable to a limited thirty-day trial if they pass confrontation with Choronzon, they are not able to presence its true power in their world, their lives, and themselves.

Qliphothic initiation is more powerful than Sephirothic initiation, but it is more dangerous as well.

When the ten or eleven spheres of the Qliphoth are depicted in two-dimensional format, they are drawn as being divided among three pillars or columns. The left pillar includes the Qliphas known by the names Sathariel, Golachab, and Samael, ruled by Lucifuge, Asmoday, and Adramaleck. The middle pillar contains the spheres known as Thaumiel, Daath, Thagirion, Gamaliel, and Nahemoth, ruled by

Satan, Moloch, Choronzon, Shugal, Belphegor, Lilith, and Naamah. The pillar on the right contains the spheres known as Ghagiel, Gamchicoth, and Herab Serapel, ruled by Baelzebuth, Astaroth, and Baal.

The left pillar repels— it represents the Alternate Self or Spiritual Shadow and the analytic principle. It's the scholar's path to enlightenment.

The right pillar attracts— it represents the True Self and the unifying principle. It is the artist's path to enlightenment.

The central pillar represents the wholeness of the Personal Metagod, the highest part of the soul, which highest part is comprised of the Spirit Animal, Higher Self, and Alternate Self. The central pillar instantiates a path to enlightenment walked by sages with both scholarly knowledge and creative ingenuity.

I encourage the magickian to initiate through Qliphoth and Sephiroth alike (although it is alright to neglect one), and to thereafter go beyond the ten spheres of both. Should you wish, you may initiate through the entire Qliphoth before approaching the Sephiroth. You may also do the opposite, or you may bounce back and forth between Qliphothic initiation and Sephirothic initiation until both are complete.

This initiatory text contains the praxis of Qliphothic initiation. I have released treatises on Sephirothic initiation ([the Drakosophian Book of the Emanations](#)), Trans-Qliphothic initiation ([A Grimoire of Veilworkings](#)), and Trans-Sephirothic initiation ([Initiation Beyond Ain](#)). As of right now, not all of these are currently available to those who do not already have them, but in time, all of them will be uploaded to my Patreon.

THE PATH OF QLIPHOTHIC INITIATION

The rites of this grimoire will call the energies of the Qliphothic spheres into the celebrant and into her life. This will immediately result in an elevation of consciousness and will thereafter manifest an initiatory trial or ordeal, which trial or ordeal will complete or “flesh out” the initial transmutation. Once the entirety of the Qliphoth has been initiated through, the celebrant will be not only a completely different person, but will also become, in the eyes of the gods, a different type of organism.

There is great variety in the ordeals or trials of Qliphothic initiation, and the way they play out will vary from celebrant to celebrant. They can last most of a day or less than a minute. While they vary from practitioner to practitioner, the nature of the ordeals conforms to a kind specific to each Qlipha. Your understanding of spirit, of yourself, of the world around you, and of your path in life will be redefined. You will be tested, and some of you may break.

THE CAVERNS OF CHORONZON

Between the ten or eleven spheres of the Qliphoth, there are said to be twenty-two corridors ruled over by twenty-two archdemons. These twenty-two archdemons are avatars of the infernal metagod known as Sythrakor.

These corridors are referred to as the “Tunnels of Set” or the “Caverns of Choronzon.” In truth, no such corridors exist outside of Qabalistic theory—regardless, including set corridors in two-dimensional depictions of Acharayim/Qliphoth is pragmatically advantageous.

There are no set routes between the spheres. The archdemons who are believed to rule over their allotted corridors, in reality, guide each celebrant in the process of forging their own paths through the expanses between the spheres—my guiding spirits refer to these expanses as the “Cruel Gaps.”

There are six hidden “Caverns of Choronzon” which emerge from and flow through Daath, and they are ruled over by Choronzon and no other.

I will now present detailed explanations of the ten Qliphothic spheres and of Daath, and thereafter, I will list the theoretical Caverns of Choronzon or Tunnels of Set alongside their presiding archdemons. I have written detailed articles regarding the majority of the great devils who rule the Qliphas and the Cruel Gaps, and it may be of use to you to read them prior to pursuing their initiations. To find a given demonological article, simply Google the name V.K. Jehannum alongside the name of the spirit in question.

NAHEMOTH

The Qlipha known as Nahemoth, which Qlipha planetarily corresponds to the Black Earth, is a primeval reflection of our Cosmos. It is ruled by Nahema/Naamah, and to it are attributed new beginnings, curses or hexes, natural disasters, self-transformation, destruction and death, rebirth or redemption, revolution, psychic vampyrism, personal magnetism, witchcraft in general, sexual power, enchantment, rebellion, opulence, carnality, atavism, worldly power, death, ruthlessness or cruelty, and illusion or deception. Herein the magickian begins to acquire self-knowledge and learns to emulate and use the characteristics of the demonic masculine and demonic feminine alike.

Nahemoth is the womb-gate to the Black Plane of Chaos. It functions like a master key to the universe: one can travel to Nahemoth and therefrom transport to any sphere on either the Tree of Life (Sephiroth) or Tree of Knowledge (Qliphoth). White magickians struggle to enter the Caverns of Choronzon, usually resorting to an incredibly difficult and really inconvenient-sounding operation whereby they travel through Daath to get to a given tunnel. Nahemoth, however, is a wonderful portal to any given realm.

Some magickians report having been “attacked” by either Nahema or Lilith after self-initiating through this realm, but this is really just an abrasive energy-purification process. I experienced something similar at the hands of Tiamat, Kingu, and Absu, and other spirits have been known to engender similar purifying processes if they see fit.

Qabalistic orthodoxy paints the population of the Black Earth as being divided into five nations, but this is falsehood. The denizens of the Black Earth do not dwell upon it, but rather, orbit it to guide magickians to it, and there is no division between them.

Nahemoth is also known by the names Nehemoth, Nahemo, Lilith, and Reschaim.

GAMALIEL

The realm of Gamaliel corresponds to the Black Moon and is ruled by Lilith. Its attributes are sexual alchemy, dream work, lunar and nocturnal magick, seduction, astral magick, death, psychic vampyrism, personal magnetism, malice, hidden wisdom, astral projection, protection, shapeshifting, necromancy, miscarriages and abortion, letting go of what is dead and past, night terrors, necromancy, self-deification, and sexual black magick. The witch is forced to face hidden and repressed aspects of her sexuality. Incubi and succubi dwell herein, and they can guide the witch to sabbatic orgies in the astral plane.

The Sephirothic Sphere of the Moon, known as Yesod, is considered to have been the Garden of Eden, which Sphere was held to be a perfect mirror of the Penultimate Sephira known as Kether. Ergo, Gamaliel is the Nightside of Eden, and therefore a perfect reflection of the Penultimate Qlipha called Thaumiel. The connection of Gamaliel to sabbatic orgies, then, is perfectly sensible: if Yesod was a Mirror of the Far-Removed Numinous wherein humans could frolic with God, then of course Gamaliel is where magickians can frolic with Devils.

Yesod is regarded as being the astral plane, which means that Gamaliel is the primordial blueprint of and precursor to the astral plane. My guides once advised me to presence the energy of Gamaliel prior to performing any demonic evocations or invocations.

Gamaliel is also known by the names Gomaliel and Gamalielim.

SAMAE

The Qlipha known as Samael holds the key to the mystery of form. Herein the practitioner becomes an embodiment of Promethean-Darwinian principles as the Sann [venom] of the Infernal Divine awakens hidden aspects of her Black Flame and spirituality. Adramelech rules this realm, which corresponds to Mercury, wherein dwell dragons and dragon-winged angels who bear massive keys and venom-filmed chalices.

Samael's energies can stimulate spells previously cast, and it is known as the domain of the pursuit of godhood. Herein the witch dies and becomes reborn once again after trials that force her to question her own self-worth and sanity. In this sphere, the witch is often tested with pride in illusory achievements.

Samael is where the demonic-primal metamorphosis truly begins. The influence of this sphere can reveal the deceptions employed against the witch and reveal hidden enemies. Herein the witch can refine her being through darksome alchemies and forbidden metallurgies. This sphere signifies the beginning of the pursuit of self-deification through demon magick. The forces of Samael can teach the witch to master the evil eye.

Once initiated through the Qlipha of Mercury, one is forced to question every part of her worldview and purpose. The witch is often forced to confront her behavioral failings and to see how she has been the blame for fall-outs she had always fancied herself innocent in. It's a brutal epiphany, yet an edifying one.

Samael is the first step into the primordial precursor of the mental plane and the first Qlipha in the Satanic Pillar of Severity, the analytic and dissolving principle of the Numinous. The second Qlipha in the primordial precursor of the mental plane is the first Qlipha on the Satanic Pillar of Mercy, Herab Serapel. It is within Herab Serapel that our subconscious desires are generated, and it is within the Qliphothic Sphere of Adramaleck that these abstract inclinations find form— subconscious form— which form crosses the bridge of the Lunar Qlipha to be expressed within Nahemoth. It is by the attainment of form that a thing can be identified.

It is within Samael, the Dissolving-Mental-Mercurial Emanation of the Eternal Darkness, that many spirits of the dead reside and may be contacted and conjured forth from.

The Qliphas of Mercury and Venus, both being Spheres of the primordial precursor of the mental plane, are codependent to a large degree— compared frequently to a matching pair of feet. Samael stripped away my arrogant delusion of virtue and forced me to see how awful I had been on so many occasions, and in doing so, made it possible for me to pursue actual virtue. Herab Serapel imbued me with a depth of Platonic love and empathy which changed my life and rewrote my ethical code. Do not expect necessarily that you shall emulate this, but I suspect the development of your physis [spiritual essence & essence of character] will undergo an evolution which, while paralleling my own efflorescence, will unfold in the way that is appropriate for you.

To comprehend the initiatory forces of Herab Serapel and Samael alike, which opposite initiatory forces together comprise the evolution bestowed by the mental plane, is to understand not only forms, but also the underlying essence that forms express. Then, the witch acquires true agency over forms, for they can no longer manipulate her.

HERAB SERAPEL

The attainment bestowed in Herab Serapel perfectly compliments that which is attained on the Qliphoth's opposite column. It is attributed to the planet Venus and its ruling deity is Baal/Bael.

Magus Rob called the Venusian Qlipha "the realm of creation and manifestation magick." The attributes of the Qlipha include art, love magick, violent crime, theft, the incitement of envy, astral projection, death, war and combat, rites involving ecstatic states of mind, turning organization to

disorder and vice versa, alchemical rites of draconic witchcraft, all manner of conflict, stealth and espionage, and eroto-mysticism.

Initiation through Herab Serapel causes the witch's magickal powers to skyrocket and teaches her exactly how to apply them. After all, Herab Serapel is the first Qlipha on the Satanic Pillar of Mercy: the associative and connective impulse of infernality. Samael elevated the consciousness of the witch via her first Qliphothic initiation into the repelling expression of the Numinous, and now, through the Venusian Qlipha, she's initiated through the attracting expression of the Numinous. As Samael was her first initiation into the scholar's path to attainment, Bael's Sphere initiates her into the artist's path to attainment. The perspective attained is priceless.

My former apprentice and I agreed that this Qlipha fixed us in ways we didn't know we were broken. We began to feel an all-new depth of empathy and Platonic love for the people that we cared about. If Samael forced me to see the flaws in myself, I suppose Herab Serapel gave me the eyes to see the value in my friends.

The initiatory force of this Qlipha fills the witch with doubts regarding her spiritual path. She's made to question whether or not she was ever cut out for the alchemical endeavors of demon magick. The Qliphoth has heightened her consciousness and coerced her into self-honesty, and now she really has to think, is this right for her? She's never been more capable of making the right judgment regarding the matter in her life. While none of my covenmates have left the Craft, the reader's decision is all her own.

Herab Serapel is also known by the names Gharab, A'areb Zaraq, Harab Serapel, and Oreb Mavet.

THAGIRION

Thagirion is the realm of the Black Sun under the leadership of Belphegor. Among the attributes of Thagirion are death, concealment and stealth, awakening, vitality, aristocracy and offices of power, wealth, leadership, overcoming personal weakness, imagination, and the will to power. Its influence can be called upon to destroy or create energies of any kind and to engender the end of any given form of allegiance (marital, occupational, etc.).

The Qliphas of the primeval precursor to the mental plane have seen the magickian elevated via both opposing principles of the Numinous and initiated through the alchemical paths of the artist and the scholar alike. This stage of attainment is the springboard for the self-deifying initiation which the Black-Solar Qlipha impresses upon magickians.

It is through the Sphereworking (initiation through a Qlipha or Sephira) of Thagirion that witches tend to acquire the competence she needs to acquire gnosis of her Higher Self and Spirit Animal, should she not possess said competence already.

As the initiatory force of Thagirion impresses itself upon the witch, massive influxes of spiritual power stimulate her Kundalini and bedevil her with great concupiscence. The trials of this sphere will often force the witch to develop a greater awareness of her physical surroundings.

Thagirion is also known by the names Togarini, Tagaririm, and Tagimiron.

GOLACHAB

Golachab corresponds to sadistic sexual urges, military power, courage and aggression, masculinity, and slaughter. The energies of Golachab can serve to provoke combat, lust, bloodshed, assassination, warfare, punishment, and conflict. Golachab is the Martian sphere and its guide is Asmodeus. Herein dwell the most violent and powerful variants of incubi and succubi. By the sphere of Golachab, the witch is divest of unnecessary characteristics.

Self-initiation through this sphere is often accompanied by a trial of conflict, which does not necessarily mean combat. A former apprentice of mine had to break up a dogfight by grabbing both participants by their mouths and swinging them away from one another. He fucked up his hand in the process— not only was everyone shocked he'd just sent two dogs yelping off, I'm told the fellow wasn't the concerned in the least about the blood gushing out of his hand. One fellow I know spent hours in an armed stand-off he wound up in out of nowhere to defend a battered woman he'd befriended— no one got hurt and no one got in legal trouble.

Self-initiation through Golachab imparts an illumination of the mind which allows the black magickian to truly fulfill the role of the black magickal adept. A sharpening of the analytical faculties ensues as a new vitality emerges. In short, the witch acquires the initiative and the depth of perception which will allow her to bear the full fruits of the things she has attained so far.

Golachab is also known by the names Goloheb and Golab.

GAMCHICOTH

The Jupiterian Qlipha ruled by Astaroth corresponds to wisdom, initiation, limitations and restrictions, dynamic change, continual motion, bloodlust, opening or awakening anything, wealth, seeking allies, honor, suicide, and the revelation of truth.

The realm of Gamchicoth imparts another distinct stage in the witch's alchemical progression as her Black Flame is further illuminated. The Sphereworking of Gamchicoth completes the stage of incremental ascent comprised by the second triad of the Qlipha— the downward-pointing triangle whose points are the Qliphas of the Black Sun, Mars, and Jupiter. The corresponding Sephirothic triangle formed by the Spheres of the Sun, Mars, and Jupiter is considered to be the Akashic Records— a catalog that contains recordings of all thoughts, knowledge, and occurrences which have ever come to exist.

Gamchicoth is the realm of intellectual development wherein philosophy is often studied and erudition is pursued. Its energies are apt for manipulation, propaganda, deception, and the refinement of the evil eye. Herein the witch can be taught many workings of advanced demon magick.

Gamchicoth is also known by the names Gha'agsheblah, Gashkalah, and Gashkelah.

DAATH

Daath is the Qliphothic Abyss. Once the initiation of Gamchicoth is accomplished, Daath is the next Sphere pursued. The act of self-initiating through Daath is often referred to as "Crossing the Abyss." Daath is a pure realm of chaos, and chaos is all things torn together.

Daath is ruled most infamously by Choronzon and Shugal. One is said to be male, and the other female, but authorities differ regarding which is which. Both are seen as incoherent and purely malicious manifestations of nothingness by the White Lodge, but the White Lodge is incorrect.

Choronzon and Shugal are infernal and primordial gods, and while they are separate, they share a hivemind. They are indeed possessed of sense, personality, decency, and beneficence, but only those who approach them with an open heart and mind, and with respect, will perceive this truth. Most white magickians attempt to battle these beings during their attempt to cross the abyss, and most fail. Those who fail become homicidally insane—their true selves are destroyed and what remains of their spirits become new vessels for the hivemind of the twin gods of Daath.

Daath is the gate to the Qliphoth. In its capacity as a gate, it does not function like a door to be open and shut, but more like a fluctuating membrane which you may or may not be permitted to call things through or travel through. Shugal-Choronzon relates to the Nightside the way that bouncers relate to nightclubs.

Azagthoth is held to be a sentient reflex of Daath, and Sorath and Belial hold authority within the Qliphothic Abyss. The Qliphothic Abyss (Daath) and the Trans-Qliphothic Abyss (Tohu) are the residences of the Nightmare Angels, whose queen is known as Laylah.

The power of Daath can be incorporated into ritual and spellwork to engender any kind of self-transformation, to aid in the summoning of Qliphothic spirits, to empower and catalyze death energy, to augment the alchemical effects of a given spiritual operation, to quicken the results of a curse, to enslave entities, to strengthen portals, and to cause havoc upon someone's mental state.

SATHARIEL

Sathariel is the Saturnian Sphere governed by Lucifuge Rofocale wherein the mysteries of higher esotericisms are recorded and imparted unto the witch. Its energies correspond to concealment, the propagation of darkness, overcoming oppression, fear, death, the darkening of one's soul, lethal

execration, and the attainment of cold-heartedness. Herein the witch is tested and forced to look beyond the absurdity of what confronts her and see the truth that lies within it. It was after self-initiation through this sphere that my True Will was revealed to me— the very self-initiation wherein Ereshkygal introduced herself to the other two celebrants and I as an avatar of Mother Hecate.

Within Sathariel sits the True Throne of Lilith, as is hinted by her moniker “Ama Lilith”—“Ama” is a common title for the Saturnine Sephira. It translates to mean “mother.”

Sathariel is also known by the names Harasiel, Satariel, Satorial, and Satoriel.

GHAGIEL

Ghagiel is Baelzebuth’s realm which corresponds to Uranus. Herein the witch breaks down the causal constraints which the Cosmos has forced upon her and seeks the experience of freedom and lawlessness through the dissolution of her ego. This is the realm of the True Will and Personal Wyrð and it corresponds to criminality and insurrection. This sphere rises in opposition to the gods who oppose humanity’s evolution and propagates wrath. This sphere can be called upon for the attainment of true wisdom and the domination of the masses. It’s the sphere of the Magus. The power of Ghagiel can be called upon in baneful magick to induce delusion and confusion.

Ghagiel is also known by the names Ghogiel, Chaigidel, and Oguel.

THAUMIEL OR THAMIEL

Thaumiel is the realm wherein the witch finds balance between gendered opposites and spiritually immortality. Under the dominion of Moloch and Satan, its influence causes creation and destruction on a macrocosmic scale and its energies are suited to death and everything related to it. The witch awakens the most hidden aspects of the Black Flame via the initiation of Thaumiel.

The energies of this, the Neptunian-Plutonian Qlipha, are truly acausal, pandimensional, and atemporal. The causal/Cosmic restrictions are truly released by this sphere, and the will to power becomes completely unfettered by personal weaknesses. This sphere pertains to warfare against the beings opposing humankind’s evolution and it illuminates the subconscious of the celebrant.

It was by concentrating the fires of Thaumiel into a given form that Satan created the Black Sun.

In addition to being a Qliphothic Sphere, Thaumiel is a sentient entity. It is neither aware of its existence nor oblivious thereof—it simply is. Nonetheless, it is conscious of how it is spoken of.

Within this Qlipha are four great cities, which were the models for the creation of the Uranian, Jupiterian, Martial, and Saturnian Spheres of the Nightside.

THE CRUEL GAPS OR “CAVERNS OF CHORONZON”

I will introduce the theoretical Caverns of Choronzon/Tunnels of Set, providing the Qliphas they connect and the archdemons who rule them in the order that they should be initiated through.

Thantifaxath governs the Cavern of Choronzon connecting Nahemoth and Gamaliel.

Shalicu governs the Cavern of Choronzon connecting Nahemoth and Samael.

Raflifu governs the Cavern of Choronzon connecting Gamaliel and Samael.

Qulielfi governs the Cavern of Choronzon connecting Nahemoth and Herab Serapel.

Tzuflifu governs the Cavern of Choronzon connecting Gamaliel and Herab Serapel.

Parfaxitas governs the Cavern of Choronzon connecting Samael and Herab Serapel.

A’ano’nin governs the Cavern of Choronzon connecting Samael and Thagirion.

Saksaksalim governs the Cavern of Choronzon connecting Gamaliel and Thagirion.

Niantiel governs the Cavern of Choronzon connecting Herab Serapel and Thagirion.

Malkunofat governs the Cavern of Choronzon connecting Samael and Golachab.

Lafcursiax governs the Cavern of Choronzon connecting Thagirion and Golachab.

Kurgasiax governs the Cavern of Choronzon connecting Gamchicoth and Herab Serapel.

Yamatu governs the Cavern of Choronzon connecting Thagirion and Gamchicoth.

Temphioth governs the Cavern of Choronzon connecting Golachab and Gamchicoth.

Characith governs the Cavern of Choronzon connecting Golachab and Sathariel.

Zamradial governs the Cavern of Choronzon connecting Sathariel and Thagirion.

Uriens governs the Cavern of Choronzon connecting Ghagiel and Gamchicoth.

Hemeththerith governs the Cavern of Choronzon connecting Ghagiel and Thagirion.

Dagdagieli governs the Cavern of Choronzon connecting Sathariel and Ghagiel.

Gargophias governs the Cavern of Choronzon connecting Thagirion and Thaumiel.

Baratchial governs the Cavern of Choronzon connecting Sathariel and Thaumiel.

Amprodias governs the Cavern of Choronzon connecting Thaumiel and Ghagiel.

The six hidden Caverns of Choronzon, as we have discussed, are governed by Choronzon.

APPROACHING NIGHTSIDE INITIATION

The standard praxis of Qliphothic self-initiation is very simple. The eleven nightside wombs are initiated through one at a time, and thereafter, the Caverns of Choronzon are initiated through one by one.

It is a common guideline to initiate through one Qlipha or Cavern a month, but there is no room for common guidelines in such a personal pursuit. The witch must be directed by her intuition, divination, and/or guiding spirits regarding which pace to approach the work at. One may even be guided to self-initiate through multiple spheres and/or caverns in a single night—I have even seen magickians be guided to self-initiate through all ten spheres simultaneously.

The rituals of this grimoire are very simple, consisting entirely of oral monologues. Portions of these monologues written in italics are to be chanted, or recited repeatedly in a rhythmic monotone. Portions written in bold are to be vibrated. Translations of non-English human languages will appear in brackets, and whatever instructions the ritual scripts need to include will be presented in parentheses.

Once the ritual script has been completed, embrace whatever you experience. Spirits may manifest around you, visions may overtake you. You may be prompted to undergo a mental visualization journey—you may even be prompted out of body. Know that it is uncommon for two practitioners to have the exact same experience with the same rite.

Should none of these things occur in any way that you can perceive, do not fear. Bask in the manifested energies of the rite as long as it feels right to do so, even if you cannot feel or otherwise perceive them. Should nothing extraordinary occur, know in your heart that the rite was a success, and await your initiatory trial.

If you have a basic understanding of magick and demonology, you are reading to begin Qliphothic initiation.

INTRODUCTION TO THE UNIVERSAL SPHERWORKING

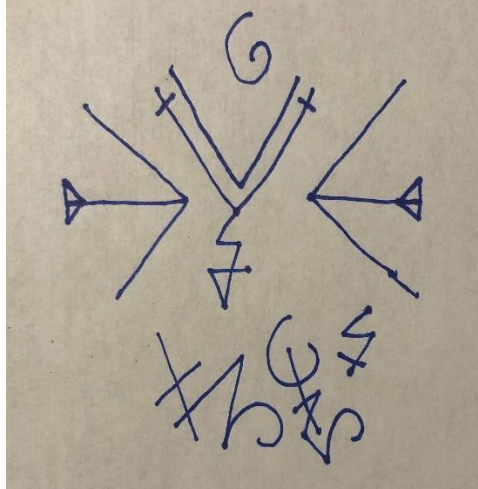
This rite was revealed to me by Moloch. It is the universal Qlipha initiation. It may be used to self-initiate through any Qliphothic sphere. The only requirement is a cup, chalice, bottle, can, or other receptacle to drink from, and a liquid of choice to drink from it once the ritual is complete.

There is some filling-in-the-blanks to do with this rite. Replace “P.D.” with the name(s) of your patron demon(s). Should you lack a patron demon, use the name Flereous, as that demon can initiate you through any sphere of the Qliphoth. Replace “S.R.” with the name(s) of the Qlipha’s demonic ruler(s) and replace “S.N.” with the name of the Qlipha in question.

This rite will be exactly as powerful as is appropriate for the practitioner.

This rite calls upon Chavajoth (the metagod composed of all eleven Qliphothic overlords) and the Goetikon (the metagod composed of all seventy-two Goetic demons).

This rite is accompanied by the Universal Sphereworking Sigil, which may be used to initiate through any Qliphothic sphere. The sigil could be used to accompany rites you've found, designed, or channeled to initiate through multiple spheres or all ten spheres at once. The sigil is not to be used for the Caverns of Choronzon or the Qliphothic Abyss.



Above: the Universal Sphereworking Sigil

THE UNIVERSAL SPHEREWORKING

I open the Nightside with the power of the Black Sun and the blessing of the Goetikon! I rend the veil through the mighty support of Havayoth and through the auspices of P.D.!

Gorrasan Dyldarrock Kalassath Zyllathar (x8)

Great and powerful S.R., allow me entrance to your dominion and permit my transmogrification through your darksome plane!

Dalasakara Zyntor Gor Yoth (x9)

Balakhea + Lorsakkith + S.N. + Lorsakara

Agios o Qliphoth! Agios o Aeshugar!

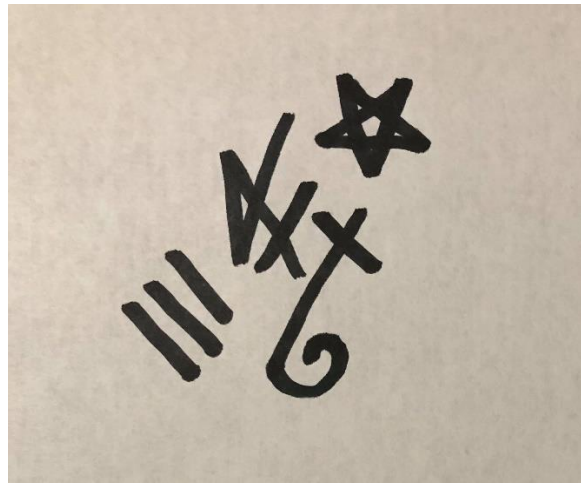
[Numinous is the Qliphoth! Numinous is the Infernal Divine]

(drink from your receptacle)

INTRODUCTION TO THE DAATHIC SPHEREWORKING

No chalice will be required for this operation, nor for those related to the Cruel Gaps or “Caverns of Choronzon”. For this rite, you will need two sigils. The first is a sigil of Daath I have channeled, which is presented in this document. The second will need to be found elsewhere on my blog or in literature from some other source.

While you will focus on the sigil of Daath during your recitation of the ritual script, you will keep your hand upon a sigil of either the Goetic demon Naberius or the Ascended Mistress known as Luluwa/Qalmana. This is to ensure your safe processing of the energies of the Qliphothic Abyss.



Above: the Sigil of Daath

THE DAATHIC SPHEREWORKING

I open the gateway to the Nightside which is guarded by Shugal-Choronzon! Belial and Sorath, hear my calling, and release the forces of the abyss into my heart! Reunite me with my true purpose and reestablish my dominion in the Cosmos!

Avraga Lyllathar Zyllakkan Zarakkie (x3)

Sorrakkyth Lalakkor Zarakar Dondarroth (x4)

Dyndarross Kalathyk Zentakar Sorrat!

Ave Aeshugar! Agios o Sitra De-Smola!

[Hail the Infernal Divine! Numinous is the Sinister Left Side]

Norrassa Lylla Tornaeta!

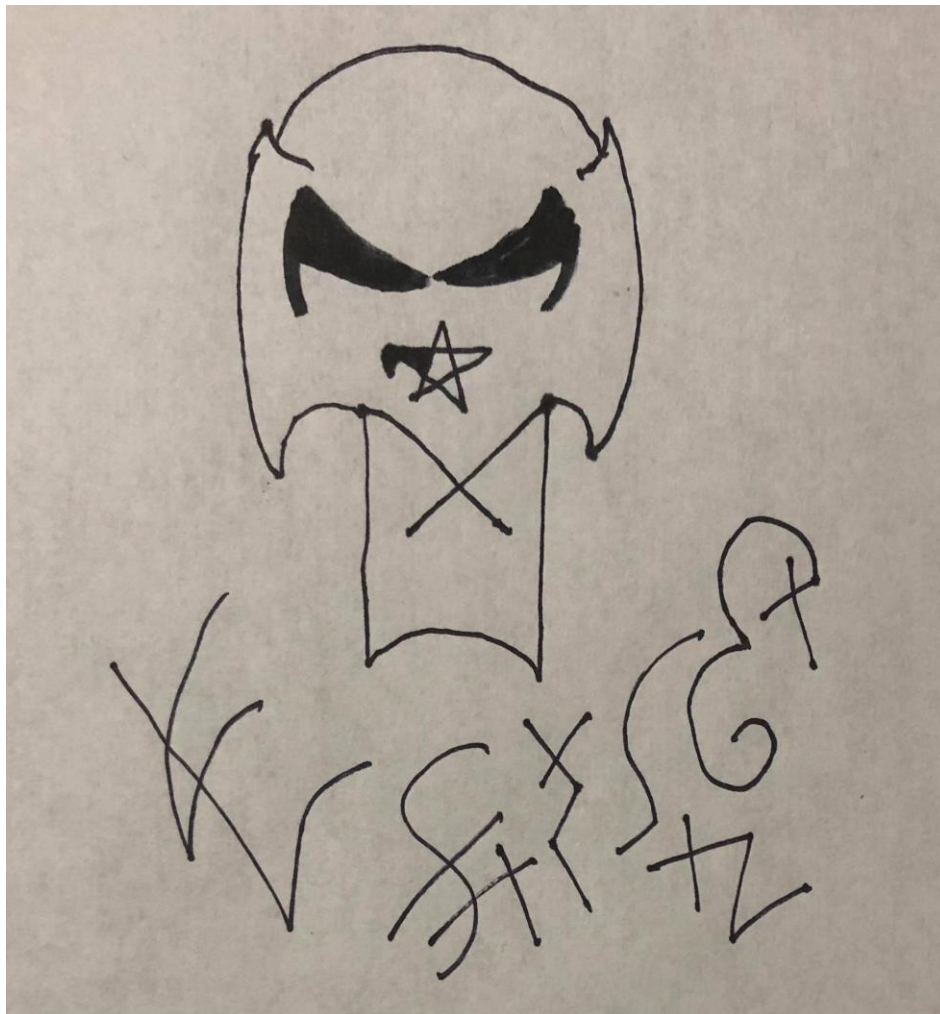
MY INITIATORY RITES FOR THE CRUEL GAPS

Now the time has come to self-initiate through the Cruel Gaps, which are referred to in Qabalistic orthodoxy as the “Tunnels of Set” or “Caverns of Choronzon.” These rites will require no equipment save for the Universal Gapworking Sigil.

Just as we have referred to the act of self-initiation through a Qlipha as a “Sphereworking,” we will call the act of self-initiation through one of the Cruel Gaps a “Gapworking.”

Once all twenty-two Cruel Gaps have been initiated through via the Universal Gapworking, the six hidden “Caverns of Choronzon” will be initiated through in a single working via a ritual called the Rite of the Forgotten Gaps. The Universal Gapworking and the Rite of the Forgotten Gaps will both require utilization of the Universal Gapworking Sigil. Once the Rite of the Forgotten Gaps is complete, rejoice, for you have triumphed.

In the script of the Universal Gapworking, there is a blank to be filled with the name of the gap’s presiding archdemon, which archdemon’s name can be found earlier in this document.



Above: the Universal Gapworking Sigil

THE UNIVERSAL GAPWORKING

I open the pathway which emerges from my traversing of the Nightside. Release the archfiend of this tunnel, the immortal _____, and empower my spirit through the darkness of Acharayim!

Kenlakara Lyllakor Zala Henthakkorra (x7)

Agios o Sitra De-Smola!

[Numinous is the Sinister Left Side]

THE RITE OF THE FORGOTTEN GAPS

Zalsappea Lalakara Lyndar Norrathyth!

Dazakora Dalakkea Lala Norathara!

Dalathenja Karathor Dagra Norrakkyth!

**Forkataea + Lym'morrage + Zorsassea + Lythkaraea + Nompattorra + Sythakkorryth + Dyllakasara +
Lymporakkythara + Zyndalakara + Sympeassakkora**

Ave Aeshugar! Agios o Sitra De-Smola!

[Hail the Infernal Divine! Numinous is the Sinister Left Side]

QLIPHOTHIC ATTRIBUTIONS OF VARIOUS DEMONS

Various demons from grimoires such as the Ars Goetia or Grimorium Verum are attributed to the Qliphoth. Some demons have primary, secondary, tertiary, etc. Qliphothic attributions, and some have multiple primary attributions. What follows is a list of demons primarily attributed to each Qlipha.

- **Nahemoth:** Behemoth, Juvart, Oeillet, Shax, Machaloth, Phenex
- **Gamaliel:** Murmur, Unsere, Verrine
- **Samael:** Surgat, Buer
- **Herab Serapel:** Qayin, Luluwa, Amaymon, Gaap, Sitri
- **Thagirion:** Sorath, Eisheth Zenunim, Amaymon, Gremory, Clauneck, Amy, Merihim, Mesphito
- **Golachab:** Alfpunias
- **Gamchicoth:** Haborym, Balaam, Naberius, Magoth, Paimon, Verrier
- **Daath:** Carnivean, Rimmon, Urizen, Zagan, Ukobach
- **Satariel:** Eisheth Zenunim, Taroone, Babeal, Orobas, Ukobach, Klepoth, Ustrina,
- **Ghagiel:** Taroone, Marbas, Amon
- **Thaumiel:** Rashoone, Rahovart, Urizen, Zagan, Rahab, Vassago, Azazel, Prufas

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Have a great night, and enjoy your immortality.

Agios Octinomos-Drakosophia!

- U.K. Jehannum